

flowers. The Nuns also ingratiate themselves into the affections of the children by many acts of kindness, and teach them in a familiar way, the most graceful manners. The Nuns visit the scholars' room every morning about 4 o'clock, before they awake, and utter their prayers over the pupils, probably for their conversion to the "true Catholic faith!" After the scholars have retired to rest, they are forbidden to converse with each other.

Religious ceremonies are performed in the Chapel of the Convent twice a day, where is the harp, the altar, and the tabernacle, all glittering behind the robes and surplices of bishops and priests. How much does this resemble the form of religion without the substance! These scholars are not permitted to worship without the precents of the Chapel of the Convent, excepting with the approbation of their parents, and even then they must leave the Convent on Saturday, and are not allowed to return again until the Monday following. All letters or communications that are sent to these young ladies from parents or friends must be inspected by the *Lady Superior*, and whatever information they may wish to forward to their friends must also pass under the inquisition of this Lady. How cautious are the managers of this Institution to guard against "evil communications!" The principles of the Nunnery might be exposed to the minds of those who are capable of understanding the philosophy of its machinery by the letters of the scholars. May the time soon arrive when Protestant parents will open their eyes, and examine well the moral and religious tendency of every Academy to which they send their children, and then there may be some good reason for saying that New-England has the credit of sending to the Valley of the Mississippi, or some darker region, fewer Nuns than that of any other section of our country! Christians! be not disengaged; take a bold stand against infidelity in all its forms, and you will shortly see Babylon and its dragons lie prostrate at your feet, wailing in bitter strains the sad story of its destruction!—*Christian Watchman.*

We trust the preceding article will not be misunderstood by any reader. The author designed to allow the institution all the excellencies it possesses, in regard to literary and other advantages; but at the same time he would warn us against its fascinations, as leading to a vortex of destructive religious error. Let Protestants imitate the excellencies, and improve by every favorable hint; but let them not commit their children to the pestiferous atmosphere, which broods within the walls of "Mount Benedict."

INTELLIGENCE.

MISSION AT BOMBAY.

From the *M. Herald* for May.

In the April and May numbers of the *Herald* is the Journal of the Rev. Cyrus Stone's tour while visiting the Mission Schools on the continent, which is too extended for our columns. We select two articles concerning this Mission, which give a general view of it, and command it with renewed force to the affections and prayers of American Christians. The first is the editorial remarks which follow Mr. Stone's journal; the other is the conclusion of a joint communication of the missionaries, dated on the first of July last.—Mr. Stone found the schools generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives generally, in the villages where they are located. They have already excited a spirit of inquiry among the people, which promises much good.—The missionaries state, that Mrs. Graves had been sick with a liver complaint, and brought down to the verge of the grave; but after the monsoon commenced, she began slowly to recover, and hopes are indulged that she would regain her health. Mr. and Mrs. Graves had also buried their only child, a daughter a little more than two years old; and there were but three surviving children in the mission.—The growing demand for the word of God in that part of India, made it necessary that the press should be constantly employed in multiplying copies; and the Bombay Aux. Bible Society had intimated a readiness to afford liberal aid.—The native female schools in Bombay were in a flourishing state, and promised fair to obtain the objects for which they were established. The distribution of Tracts is going on extensively and prosperously; and there is an increased attention to the preaching of the word. The number of boys, who attend the catechetical instruction on Sabbath afternoons, at the chapel, had increased one half since the commencement of the year. Nearly 200 interesting lads, some from all castes, assemble in the temple of Jelaval, receiving Christian instruction. Their intelligent countenances bespeak them immortals; and the mark of the beast in their foreheads.* *Immortals in ruins.*

One cannot rise from the perusal of this journal, and the letter which is to follow it, without feeling cheered by the prospects of this mission. It has had great difficulties to surmount, but we see that the money and labor bestowed upon it have not been lost. Far from it. The very causes are now existing and operating among the Mahatras people, which, by the grace of God, planted Christianity in the world, and in different ages have been extending its influence and dominion over almost every nation and people in any part of India. Two things must be effected before the triumph of the gospel can be complete. **First.** To rouse the people from a heathen, death-like apathy, so that their intellectual and moral faculties can be made to operate, and **Second.** To overcome the opposition, which the wicked heart feels and is sure to manifest, when the truth once gains the attention. Now the first part of this work requires more time and labor, and some healthiness, than in others. In India it has been slow. In fact, at the time our mission was commenced, it was all to do, to rouse the minds of the people having but little knowledge by means of any sort. But there has been a manifest progress. On the island of Bombay, the rays of knowledge are beginning to pour in upon the long night that has enveloped the female mind. Many hundreds of boys have also been taught to reflect, as well as to read. The nature of the gospel has been so far explained and understood, that the numerous host of brahmans begin to see that it enlivens their religion, influence, and craft; and they therefore begin to hate and oppose,—thus marking a progress toward the second stage.

On the continent, our efforts are yet in their incipient state; but how favorable an opportunity we have for getting access to the minds of the people, and rousing their faculties to subjects which concern their everlasting peace, Mr. Stone's journal explains.

Surely when we survey this and other fields for missionary effort, we cannot but feel, that the present is no time to be fainthearted, or to remit our intercessions, or to diminish our contributions in aid of an enterprise designed and destined to fit millions of minds with holiness and bliss.

Appeal to the Churches.—The concluding parts of this letter furnish an appeal to the churches, that is commended to their prayerful consideration of all who desire to know whether they have done enough for the millions in pagan darkness.

In view of the operations and prospects of the mission the past half year, we see much cause for humiliation, fasting, and prayer; but none for despondency. In respect to humanity—love to Christ and to these pagan souls—real in proclaiming the gospel—lively faith in the promises of God—fervency in prayer for the almighty energies of the Holy Spirit, which alone can give a saving power to the word preached;—we confess ourselves to have been criminally deficient.

To these ends we are willing to attribute, in part at least, the want of success in reaching these idolaters to turn from their vain idols to the worship and service of the living God. "The arm of the Lord is not shortened that it cannot save;" even these enclaved Hindoos, nor "his ear heavy that it cannot hear" the cry of his people.

Willington, Conn.—Since the pleasing attention to religion commenced in this town, the Rev. S. S. Mallery has baptized 83.

Portsmouth, N. H.—Since the Association met in October last, twenty-two have been baptized and added to the Baptist Church. Others, who are believed to have obtained a good hope through grace, will soon follow in the path of obedience.

Hyannis, Barnstable Co.—We lately gave an account of the powerful Revival in this place, and now learn, that the Rev. Mr. Ballard baptized thirty-three, last Lord's-day, as the first fruits.

Dover, N. H.—A letter dated the 27th ult. at Hancock, Delaware Co., mentions that the work, in six towns of that county, has been general. At Deposit, a few days ago, 56 were added to the Presbyterian church, under the care of the Rev. Mr. Orton.

we doubt not he will come in great power and glory to confound the idols of the nations. How vast, then, the responsibility which rests upon us and upon them.

A missionary in Bombay must keep near the throne, and fix his eye on the promises of God, or his heart will sink within him as he surveys the thousands of millions living in ruinousness as he sees the thousand of millions, insuperable to human view, to their salvation. Probably no part of India, or the pagan world which is accessible to missionaries, presents greater obstacles to the actual conversion of the natives to Christianity, than Bombay. The perpetual din of business—scenes of dissipation—marriage festivals—Hindoos, Mussulmen, and Parsee holidays, like the fowls of heaven, devours up the seed as soon as it is sown. And at the same time, perhaps there is no part of India, or the world, which presents a more important and interesting field for missionary efforts. Its commercial relation to the various parts of India, Arabia, Persia, &c., and the people of these countries who come here for merchandise or religious purposes, hear the Gospel, or would hear it, had we a sufficient number of missionaries to send it through all the streets, and receive Christian books, which they carry to those parts of this region of darkness where the voice of a missionary was never heard, and probably will not be till the present generation have gone to the world of retribution. Here we have Hindoo, Mussulmen, Parsees, Arabians, Armenians, Chinese, Japanese, &c., the eastern world, who are receiving more or less knowledge of the true God, and of the way of salvation through his Son Jesus Christ. Let but one in each of these different regions become the subject of divine grace, and they would carry the Gospel to different tribes and nations, and proclaim to them the wonderful works of God. Oh for a Pentecost season.

The work next appeared in a neighborhood a little west of the centre of the town, with equal power and interest. Here 12 or 15 youth in a writing school were powerfully affected.

The work soon spread into almost all parts of the town.

The cause to be about two hundred hopeful conversions in the whole. Instances of conversion are not frequent at the present time, we have reason to fear that the work is subsiding.

The cause of Temperance has, the winter past, excited great interest in this place; there are 600 members to the Temperance Society in this town; and the operations of this society, together with the cause of religion, have moved the hand of Providence to this place, and established them here. The voice of the same Providence to us, Here labor and pray till the Spirit is poured out from on high, and these millions of heathens become the possession of Christ.

Missionaries from different societies and denominations, have, from time to time, been sent to this field, and have united with us in missionary labor; but, in the mysteries of divine provision, they have been called home by sickness, or to other fields of labor, and left your missionaries to occupy this field alone.

The Rev. Mr. Stevenson, of the Scottish mission, of which establishment in Bombay was founded by previous communication, in consequence of the return of the Rev. Mr. Crawford, of the Scottish mission at Bankote, to his native land for his health, left Bombay about two months since to join that station. He labored with us nearly a year with much zeal and perseverance.

During his residence with us, we divided Bombay into five districts, assigning to each missionary, including Mr. Garrett, one division as their more particular sphere of labor, and with special reference to visiting every family, and leaving a word of life in each dwelling in which a reader should be found; so that in time the lamp of divine truth should be lighted up, and the voice of God heard, in every Hogan cottage on the island.

On this districting Bombay, we realized more sensibly than ever the magnitude of the work which devolves upon us as individuals, and felt more deeply our weakness for so great a work.

When we tell you that in each of these districts there are more than 40,000 immortal beings, who,

for the present, must be directed by *one individual* to the Lauds of God, or sink their graves without hope, you will cease to wonder why we send you again and again the *Answer*—cry, "Come, help us!" and why we should pray, and entreat the churches to pray the God of missions to send forth many more helpers into this great field fast ripening for the harvest.

But as Mr. Stevenson has left Bombay, the more than 40,000 in his division must look to us, and swell the number allotted to each of us to 50,000, or more—a population nearly equal to that of Boston. Now say,—supposing the city of Boston, like Bombay, to be wholly given to idolatry, with her hundreds of pagan temples, and thousands of pagans, who have no higher superintendence than the heavy chain of caste which has been cast upon them—figures estimated, and thus enlarged, what could an individual foreign missionary do towards her emancipation? and when might it be expected that her temples would be converted into Christian churches, and her priests to the religion of Christ?

Or say, Christian, as the city of Boston now is, if all the ministers but one were removed, and all her deacons and private Christians, her Bibles and religious institutions, how long would she remain distinguished from this great field fast ripening for the harvest?

"A few weeks ago," says the pastor, "while the means of grace were supported by the *Ladies' Society*, it pleased God, in his sovereign power, to begin a work of revival among the poor flock. It was in the still small voice of the *Spirit*—the Comforter, though the work commenced rather suddenly. In the midst of a profound moral shoulder, a gentle voice was heard from the throne of the Excellent Glory, calling us to life and hope. We knew that thrilling voice, for it brought up a train of blessed remunerations. Through divine goodness, we were permitted to come nearer to the mercy seat, and were not without some hope, that God would not shut out our cry. Within one fortnight, an amazing change appeared. The tenderness, the love, the sweet cordial that marked every moment of the members of the *Society*, and the quietude and the confidence of evidence, that it was the *Spirit*—the *Comforter*, who was here! Who here! Oh, long may he stay here, and far distant let the day be when our sins shall grieve him from us. . . . Of those, who have experienced a hope in the mercy of God, almost all are young, and some are very young. The whole number is as yet but small. May we never forget our obligations to him, who has pity upon us in our low estate. "Re vive in yet again," Lord God, as we may say to those who may rejoice in these.

NEW PUBLICATIONS.

The *Book of Health, a Compendium of Domestic Medicine*, &c. &c. Boston, Richardson, Lord & Holt, 1830.—We have participated in the feelings of physicians against popular works on medicine, apprehending that they often tempt persons to prescribe unskillfully for themselves & families, and thus effect more injury than benefit. This work, however, promises to be an exception; as "its main object seems to be to preserve health by giving salutary directions in regard to diet, regimen and exercise, and to point out the symptoms of most diseases," that persons may know how far they may venture alone, and when to apply to a physician. It includes, however, "the mode of treatment for diseases in general; a plan for the management of infants and children; remedies in cases of accident and suspended animation; a domestic materia medica, &c." all in language adapted to the general reader. It is a first American from a second London edition, revised and corrected to the practice of the U. States, with additions by an able Physician of Massachusetts. It is, we believe, a work that may be very useful in every family.

Sunday School Map.—The accuracy and elegance of Mr. Ingall's Map of Palestine, are well known. It is presented to the public at three different prices, according to the qualities of the paper and mountings, viz. ten, eight and five dollars. This impression is from a copper plate, and is called the "Historical Map," on account of the figures representing historical events. He has lately completed a lithographic impression, called the "Sunday School Map," of the same size, which contains the principal divisions of the country, and many of the cities and towns; and being copied from the other, will be as accurate as that, so far as it extends. "This will be sold to Sunday Schools, at Two Dollars each, mounted, or One Dollar each, in sheets, and thus put it in the power of every one to possess a copy of the only correct Map of the Holy Land that has ever been published." Liberal discount made to those who purchase in quantities. Mr. I. has made an arrangement with the Managers of the Mass. S. S. Union, by which they will sell this map instead of that which was published by them. This will be advantageous to the schools, as a more accurate and valuable map is obtained at the work.

REVIVALS.

A pleasing revival of religion is now in happy progress in the First Baptist Church in Charles-town, under the care of the Rev. Henry Jackson. It commenced about two months since, and has been characterized by striking evidences of divine influence. Persons from fourteen to fifty years of age have been its subjects. About forty cherish hopes that they have passed from death unto life. Among these are several Teachers and Scholars of the Lord's-day school. Also some individuals who have heretofore advocated the doctrine of Universal salvation. We have seen the tear stand in the eye of the single-hearted Christian from the country, when the audience has been agitated with laughter. We have heard the pious and devoted minister lament the appearance of a secular and vain-glorious spirit, in our benevolent associations and solemn assemblies. How much more must God have seen, of that which is displeasing in his sight.

When anticipating the near approach of this eventful week, should not every Christian or minister who expects to attend be much in prayer, saying "Carry not up hence, except thy presence go with me?" Should not their families and social circles remember them importantly while they are gone?

Should not every church have at least one special prayer meeting within the time, and early in the week, to pray for the assembled multitudes of the friends of the Redeemer?

Should not all come together in the spirit of brotherly love and filial fear of Jehovah; each resolving that his one endeavor for the week shall be, either to get spiritual benefit himself, or to impart it to others?

How shall it be in our city during the present month?

Every one that comes will bring his pecuniary contributions, and perhaps those of the people about him, to the Lord's treasury.

Will not every one also bring a large contribution of Christian feeling and holy influence, to gladden the occasion and bless the coming year throughout all the tribes of Israel?

PERMANENT FUNDS.

We believe our correspondent "Maclean," (on the first page) lies under a mistake respecting the number of benevolent societies which have accumulated permanent funds.

Most of these certainly in the country depend on *annual collections*, and do not think of hoarding up for future generations. The principle, however, is the same as if all the associations in the land had adopted the practice.

NEW EDUCATION SOCIETY.

On the 25th ult., as we learn from the Yeoman, an Education Society was formed at Worcester, for the South half of Worcester county, auxiliary to the American Ed. Soc. Prayer was offered by the Rev. Mr. Foot, of Brookfield; and the Rev. Mr. Cogswell, General Agent of the

Prayer Society, addressed the meeting. The object is, to raise funds in aid of the present society. An agent was chosen in every society or parish, embraced within the territorial limits of the Auxiliary. Gen. Salem Towne, President; Rev. John Maltby, Sec.; Hon. Abijah Bigelow, Treasurer.

AFRICAN INFANT SCHOOL.

We are happy to learn that an attempt is making, to convey the benefits of Infant School instruction to the colored population of our city. Notwithstanding the liberal provision made by the city government for educating the children of this class, still some refuge for them is needed

ASHFIELD, MASS.

The Christian Journal contains an extract of a letter from a son in Ashfield to his parents near Utica, of which we take an abridgment.

Truly the Lord has been with us the winter past, and the wonders he has performed are marvellous in our eyes. The work commenced in the south part of the town, some time in the month of October last, and such a display of the power of God I have never before witnessed. In one family, where none but the father professed an interest in Christ, now the whole family, consisting of a wife and seven children, are rejoicing in hope; in another family, but a few rods distant, consisting of a father, mother and two children, there is not a professor in the house, and the people of the town, the grave and whose faithful prayers we believe God has been pleased to answer, every member of this family is now hoping in the mercy of God except one infant child and the mother, who did indulge a hope for a few days, but has since fallen into a gloomy despondent state of mind. I visited these two families: a more interesting scene I never witnessed.

The work next appeared in a neighborhood a little west of the centre of the town, with equal power and interest. Here 12 or 15 youth in a writing school were powerfully affected.

The work is now spread into almost all parts of the town.

The cause to be about two hundred hopeful conversions in the whole.

The work next made its appearance in the village where I live, and here our vain, high-minded youth were determined not to yield to the humiliating doctrines of the cross. Some of them came together and agreed that they would not submit, and would assist each other in resisting; but all their power combined could not equal the power of the Almighty; they were soon brought in awful distress to see the hand of God upon them.

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POETRY.

THE STRANGER'S HEART.

The stranger's heart! oh, wound it not!
A yearning anguish is its lot;
In the green shadow of thy tree
The stranger finds no rest with thee.

They think't the vine's low rustling leaves
Glad music round thy household caves;
To him that sound hath sorrow's tone—
The stranger's heart is with his own.

Then think't thy children's laughing play
A lovely sight at full of day!
Then are the stranger's thoughts oppressed—
His mother's voice comes o'er his breast.

Then think't it sweet when friend to friend
Beneath one roof in prayer may blend;
Then doth the stranger's eye grow dim—
Far are those who pray'd with him.

They hear'd, thy home, thy vintage land—
The voices of thy kindred land;
Oh, 'midst them all when blest thou art,
Deal gently with the stranger's heart!

MISCELLANEOUS.

For the Boston Recorder.

PERMANENT FUNDS.

The great religious and charitable institutions of the present day, have most of them permanent funds, the interest only of which, is to be annually applied to the promotion of the objects of those institutions. Churches, parishes, and ecclesiastical societies, have, in many instances, become possessed of permanent funds, and it has been generally thought that these were the surest pledge of prosperity and perpetuity. It may, however, be reasonably doubted, whether a permanent fund is, in any instance, a permanent blessing. The very idea of establishing it for a good and benevolent object carries with it a sense of security, and a consciousness of divine Providence—so that God might not hereafter grant the means of pronouncing his cause—or as if the present race of Christians were the last who should have any zeal for the glory of God—and therefore it was necessary to seize upon all the property which can be secured for the object, and devote the avails of it to religious purposes. Such a cause of conduct is less unreasonable than it would be for the husbandman to hoard up all the productions of the earth, except so much as is necessary for his subsistence, through a period of divine Providence—an apprehension that the earth would cease to bring forth.

If permanent funds are ever useful, or if the collecting of them is ever to be justified, it is, that it is in those cases in which 1st the object is good; 2nd that efforts must always be made; and 3d the avails of these funds are small compared with the actual wants of the institution. Possibly they may be useful in some such cases. But it seems more like Christian faith, and Christian simplicity, for a church or a religious or charitable institution to say, "We have no permanent funds." "From the beginning of our establishment," says Mr. Sossing, "one of its missionaries, 'our society made it a matter of conscience and faith not to have any standing funds, but to live by faith, trusting that God would supply their wants, and cover their expenses from year to year by liberal contributions of good Christian people.'" Miss. Herald for March 1830, p. 88.

Besides the objection to permanent funds above mentioned, viz. that dependence upon them argues a distrust of divine Providence,—there are others which ought to have much weight. Permanent funds are often the occasion of much contention and litigation. They are often collected and expended in a manner of securing them effectively from perversion. They excite jealousies and suspicions injurious to the cause they are intended to subserve are the natural fruits of them. They paralyze exertion, and thus have an effect directly injurious to Christian character. Last but not least they are the occasion of men's uttering the best institutions. It is a principle of human nature that we do not value what costs us nothing. Wherever the preaching of the gospel is wholly supported by permanent funds, there is a perpetual tendency, for this very reason, towards the backslidings of the professors, and raising the mean of grace, which are not fit to be worth any thing, because it is not fit that they cost any thing.

The same remarks are true of other institutions. At the late meeting of teachers in Boston, it was said, "That statements from Connecticut went to confirm the impression that their school fund is injurious in its influence."—Although permanent funds have been raised, doubtless in many instances from the best motives, and the motives of those who advocate them is not to be impeached, yet "the voice of reason" is decided in favor of the acceptance of them for the support of any valuable establishment. And particularly, they ought not to be sought for those institutions which there is reason to hope will not always require exertion and pecuniary resources. Such is the American Temperance Society. Through the blessing of God on the exertions which are made in the cause of temperance, there is good reason to hope that the present generation will not pass off the stage, before temperance will be universal in our land—and such a national disgust of the vice of intemperance and profligacy, as will be the need of the success of the exertions which are now made.

These observations are thrown out hasty as hints, with the hope that some able writer will treat the subject more at large, and that by means of discussion correct ideas upon it may become general.

MACLEOD.

For the Boston Recorder.

THE SPOILED VISIT.

Having an opportunity not long since of visiting the family of a dear friend residing in my native town, with a heart full of gratitude at being permitted once more to visit the dear spot which gave me birth, and with many pleasing anticipations of the Christian converse I was to enjoy with my friends, I joyfully undertook the journey. It was one of those fine mornings in April, when winter had quite thrown off its snowy mantle, and began to assume the more cheerful aspect of spring. It forcibly reminded me of a corresponding season in life, when free from care as the birds that now caroled upon the trees, I had bounded over these fields in all the jocundness of youth. All nature appeared in perfect union with my feelings, and seemed to demand some new tribute of praise to the covenant-keeping God of all my mercies.

After the first kind salutations were over, at the house where I stopped, I perceived an air of the deepest gloom and dejection in the countenance of the mother of the family. Every expression that escaped her lips tended to confirm the belief, that she was weighed down under the pressure of some sore affliction. From some hints that were dropped, I was led to conclude that her family were suffering extremely in their pecuniary affairs. But to my very great astonishment I soon found, that the grand difficulty and inquiry was, whether and her children should be clothed fashionably, so as to make an imposing appearance as in the village, or exceed them. Every mercy & blessing with which she was surrounded in a happy and healthy family of children, with a kind husband who was much beloved and useful in the station which he filled, seemed to be forgotten, and the only alleviation from her distress to which she appeared to look forward, was that of a speedy removal from the place.

Now had this dear friend been mourning over the desolations of Zion, I could have encouraged her with many a precious promise from the word of God; had she been mourning the loss of dear relatives, I could have sympathized and wept with her. But in this case, I could offer no consolation, could shed no sympathetic tears, nor point her to one promise of everlasting love to stay up her sinking spirits.

It is to be hoped that in the Christian community, this is a solitary instance of so much unhappiness from such a cause. But if there are others laboring under the same disquietude in any degree, I would point them to the birth-place of our Saviour to shew how little God regards earthly trappings. I would have them follow Him, who had been wont to receive the homage of angels in the heavenly world, through the course of his life on earth, and see if one murmuring expression ever escaped his lips. I would have them look at the scene exhibited on Mount Calvary, and then cast their eyes heavenward, think of the inheritance he has purchased by his sufferings for those who follow him; and then say, if they have any disposition to com-

plain about things so trifling, or to envy those whose garments outshine their own. NAOMI.

STUDY OF ANATOMY.

Report of the Committee on the Judiciary to the House of Representatives of the Legislature of Massachusetts—on the necessity of promoting the study of Anatomy.

February 25, 1830.

The Committee on the judiciary, to whom was referred an order in regard thereto to inquire whether it is expedient to make any further provision by law for securing the sepulchres of the dead, have had the most cordial and unanimous approbation of the legislature. Their attention has been called to the legal embarrassments and dangers that now attend the conservation of the science of Anatomy, and the removal of which would in their opinion tend to the more effectual protection of the sepulchres of the dead, and they respectfully submit the following Report on the importance of the science of anatomy to the practice of surgery and medicine, and the necessity of dissections to the knowledge of anatomy.

REPORT.

The medical art has been considered necessary and important to mankind from the earliest ages. The surgical department of it especially received the praises of the first of the historians and poets, and has gradually risen in consequence, so as to be thought essential to every civilized society.

Even the most savage people have set a high value on the medical advice of travellers coming from more文明 countries, who have been ready to exchange and almost to sell them what knowledge they had, which was administered by a physician or surgeon of medical acquirements.

In polished nations, where the comforts and conveniences of life are sought for, this profession has been cultivated into a distinct, and elevated science; for the pleasures of life are of no avail without health, and the free use of the faculties which nature has bestowed upon us; and the occasional skepticism of individuals, as to its utility has been borne down by the common sense and the common wants of mankind.

The accumulating knowledge of the human body, it was formed a vast code of scientific records, which have been ready to exchange and almost to sell them what knowledge they had, which was administered by a physician or surgeon of medical acquirements.

Such a cause of conduct is less unreasonable than it would be for the husbandman to hoard up all the productions of the earth, except so much as is necessary for his subsistence, through a period of divine Providence—an apprehension that the earth would cease to bring forth.

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Possibly they may be useful in some such cases. But it seems more like Christian faith, and Christian simplicity, for a church or a religious or charitable institution of any kind, to adopt the plan of the missionarie

of St. Paul, "From the beginning of our establishment," says Mr. Sossing, "one of its missionaries, 'our society made it a matter of conscience and faith not to have any standing funds, but to live by faith, trusting that God would supply their wants, and cover their expenses from year to year by liberal contributions of good Christian people.'" Miss. Herald for March 1830, p. 88.

Besides the objection to permanent funds above mentioned, viz. that dependence upon them argues a distrust of divine Providence,—there are others which ought to have much weight. Permanent funds are often the occasion of much contention and litigation. They are often collected and expended in a manner of securing them effectively from perversion. They excite jealousies and suspicions injurious to the cause they are intended to subserve are the natural fruits of them. They paralyze exertion, and thus have an effect directly injurious to Christian character.

Whether this is the case or not, depends upon the extent of the royal mosques. St. Sophia, with which we must of course begin, need not detain us long.

It is as well known as St. Paul's in London.

Travellers differ in opinion how far they should have joined with the Christian emperor Justinian, who, when he had completed this church, exclaim'd, "I have outdone thee, O Solomon!" For myself, I cannot say with the queen of Sheba, that it "exceedeth the fame which I heard."

The other mosques, which are chiefly of Turkish origin, and modelled after St. Sophia, bear the names of their founders, as the Suleimanie, the Valide, Sultan Achmet, Sultan Bajezet, Sultan Selim, Sultan Mahomet, and the like.

You will find most of them surrounded with a large open court, in which are shade trees, fountains and cloisters, for the purposes of ablution.

The central part is a high dome, with many smaller domes and minarets around.

The white minarets, of which there are four to the royal mosque, are

"as high as any of our belfries, and as tall about as a ninepin."

Near the top is a gallery on the outside, whence the muezzin proclaims the hour of prayer, towards the four cardinal points.

Though Christians at present, do not attain

access to the interior, you may find in the books of

travellers, a minute account of the porphyry, Jasper,

and marble columns, which the ruined cities of

Asia Minor, Syria, Egypt and Greece, have furnished

for the principal ornament.

Near the mosque are the Mansoleums, or sepulchres of the sultans, and other celebrated persons.

Here the Koran is often chained to the grave, and visitors spend much time in reading from it, as an act of piety.

Constantinople, properly so called, is the triangular space, inclosed on two sides by the Marmora and the golden horn, and on the land side by a triple wall and ditch. It is customary, however, to include under the same general name, the suburbs of Galata, Pera, Tophana, and others, which are contained within the curve of the horn, and the Bosphorus. Some also add Scutari, and the suburbs on the Asiatic side of the strait, though the channel is here three miles over.

Confining ourselves then for the present to Constantinople proper, let us first fix on some localities.

Considering the land side as the base of the triangle, we have the Castle of the Seven Towers near the angle which it forms with the Marmora, and the mosque of Ejoub in a suburb just without the walls, at the outer angle which it makes with the harbour side. The Seraglio Point is at the vertex of the triangle which it makes with the harbour side, there the walls, with towers and angles often project into the sea. On the harbour side, there is usually a narrow space without, now in part occupied by dwellings. The walls on the land side, like the others, are in a ruinous condition, and their crumbling towers will soon leave few of them to twenty-three miles. If you set it down at fifteen, it will not be far from the truth, and in your plan, you may mark the longest side, on the sea, and the least on the harbour. The two water sides have their walls, with low turrets and gates.—Along the Marmora, the towers and angles often project into the sea. 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